THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"I say unto you, come and fear not, and lay aside every sin, which easily doth beset you, which doth bind you down to destruction, yea, come and go forth, and shew unto your God that ye are willing to repent of your sins, and enter into a covenant with him to keep his commandments, and witness it unto him this day, by going into the waters of baptism."—ALMA 7: 14-15.

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WHAT IS MAN?

BY ELDER RUFUS D. JOHNSON, OF THE LIVERPOOL OFFICE.

THE announcement of a sermon to be preached upon the above subject led the writer to attend a Sunday afternoon service in one of the Liverpool churches. The speaker introduced the subject by acknowledging that it was a difficult question, and that he regretted having chosen the subject after beginning his research into it.

His text was Psalms viii: 4, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" The speaker dwelt largely upon the physical aspect of man and his proneness to evil, but probed only lightly into his spiritual nature and the tremendous possibilities within his grasp. As far as the reverend gentleman went, one could conscientiously say amen to all his teachings; but it was not difficult to discover that his knowledge of the origin and being of the human race was limited and circumscribed by the revelationless traditions of men.

Theologians of all ages, especially those of the revivalist type, have pictured man as a vile worm in the dust, "born in sin and shapen in iniquity," so guilt-laden and wretched that he should only approach God with an air of apology for encumbering the earth! No power of initiative in bringing to pass his salvation is ascribed to him, except the one step that he "believes"—

passively believes—and that Christ in His infinite mercy will transport him at death into regions of everlasting bliss, where he will spend eternity alternately gazing on the face of the Savior and singing in the great chorals of the Almighty. In other words, he will escape annihilation by the working of the same degree of compassion which prevents the human being from treading on the earth-worm which crosses his path.

Is their anything in these ideas of man's place in the economy of creation that appeals to the reason of the enlightened? Surely not. The scriptural teachings of the origin, trend, and destiny of man do not advance them. They are the products of minds that flourished in ages of darkness and despotism, which, having no revelation to guide them, ascribed to God the same attributes possessed by earthly monarchs, that is, that He is a being whose displeasure is to be averted and favor gained by servile worship and flattery. The doctrine has even been taught that man was created for the glory of God alone—merely that honor and glory might redound to His name, through having, by the power of His might, brought him into existence.

The true doctrine on this point infinitely dignifies God as Creator, gives reasons for creation, and raises men from the status of a mere supplement to the acquisition of glory by God to actual, literal sonship. The scriptural answer to the question, "What is man?" then, is this, that man is the son of God. This is the answer given emphatically by the Church of Jesus Christ of Latter-day Saints. The son of God! Does mankind at large appreciate the glorious truth contained in this expression? It is true that preachers have used the fatherhood of God and the sonship of man to furnish themes for beautifully worded discourses, until they have almost become hackneyed; but the reality, the actuality of this relationship has not been apparent to them. It remained for the great latter-day prophet, Joseph Smith, to give force to this teaching and to reveal the wonderful fact that man is the offspring of God in a very literal sense. Through him we learn that man has latent within him the divine spark of Godhood, and before him lies eternity in which to fan that spark into a sublime blaze of immortal glory!

Christ plainly taught the sonship; and His prayer, "Our Father which art in heaven," is an embodiment of the teaching. Paul, on Mars Hill, referring to the words of the Greek poet Aratus, said, " . . . as certain also of your own poets have said, For we are also his offspring." The same apostle tells us in Romans viii: 29, that Christ was "the firstborn of many brethren." This cannot have reference to the earthly birth, hence it takes us back to the spirit world where Christ and his "many brethren" dwelt with the "Father of spirits" (Heb. xii: 9) before they were clothed in mortal tabernacles and ushered into this earth-life. The spirit of every man who has come into the world was begotten by the Father in this pre-earth life, and there each one enjoyed as great a degree of individuality as here. He was free to do good or evil, to come into harmony with law, or to violate its requirements as he chose. Who shall say that the conditions and environment of our earth-life is not the result of our pre-existent attitude toward the principles of right? Is it not reasonable to think that the status of our beginning on this planet was guaged and determined by the degree of intelligence to which we attained—in fact, that this stage is simply a continuation of that life on this

earth? We might compare our former life with the lowest grade or standard in a school. When scholars have passed through the first grade, and learned all that it can teach them, naturally their desire is to pass on to the next. To what end? To the end that they might gradually rise as high in the scale of intelligence and learning as it is possible for them to go. So in the great college of the universe—which is the only true university—when the spirits of men became ready for the experiences of earth-life, this planet was prepared for them—another course in the Father's eternal curriculum.

We read in the Book of Job that at the time of the laying of the foundations of the world, "all the sons of God shouted for joy." What was the occasion for this joyful demonstration? Simply that God's spiritual children realized that in the assumption of mortal tabernacles, new and greater responsibilities would be placed upon them, and new means would be placed within their grasp to enable them to ascend to greater heights in the scale of being. They were to be promoted, as it were, into a higher grade or standard, where they would undergo experience which would give them knowledge absolutely unattainable by any other way. Great opportunities are given to man in this life, and according to the uses he puts them to shall his intelligence be in the life to which he is ushered at death—which is not a life of exquisite idleness, an eternity of gazing and psalm singing, but to a sphere of higher endeavor than he has yet known, even another grade in the great university—that is all. Just the same as in the first promotion, except that he will not be handicapped by the infirmities of the mortal body, but power to progress will be given him to enable him to meet the issues of that life, and, if he continues to keep in harmony with law, to help him in his gradual ascent to that point where "he shall see as he is seen, and know as he is known."

Is it not a glorious thought that we may in some far distant age inherit the power which our sonship entitles us to? What is more sublime than the idea expressed by "Mormonism" in the aphorism, "As man is, God once was; as God is, man may become?" "Blasphemy!" says Christendom, figuratively holding up its hands in pious horror. "The very thought is degrading to the Creator!" But stop a moment. Is it degrading to think that our Heavenly Father rose step by step to His present glory by overcoming evil; by living above iniquity; conforming His life, age after age, to the principles of righteousness; in short, by *doing right* through vast cycles of progression? You say it lessens our respect for the eternal Father to contemplate Him as a being who has risen to power by obeying law, rather than one who has never known anything but might and glory. But is this a fact? Should it not rather increase our respect for Him? Even in our own mundane sphere, when a man by his diligence and faithfulness acquires knowledge and rises above his fellowmen, do we not accord him honor and praise? If our earthly fathers accomplish great things, do we not have profound love and respect for them? If this condition can be brought about in the short space which makes the average lifetime, how many times magnified will be our regard for One who has accomplished and conquered perhaps for countless ages, until He has gained the mighty position of Lord of heaven and earth? Does it not dignify our conception of Him to think that He has *earned* His position by *overcoming* evil; that after going below all depths and rising above all heights, He triumphed

over all things? This knowledge does not lessen God in our estimation, but serves as a stimulus for us to strive to become like Him. It gives us a definite end to work to. We know now why it is to our tremendous advantage to heed the laws which God has given us to lead us to this end.

Briefly stated, then, the true doctrine of the origin and destiny of man is this: Man is the actual, spiritual offspring of God. His first appearance, as far as we have any record, was in the world preceding this, and this earth-life is the second stage in his existence. He is gradually rising and growing in intelligence, and will continue to do so, worlds upon worlds, until he becomes "perfect, even as your Father which is in heaven is perfect." Is this glorious doctrine blasphemy? Nay, it is sublimity!

A LOOK AT THE HOLY LAND.

BY ELDER J. WILFORD BOOTH, PRESIDENT OF THE TURKISH MISSION.

(Continued from page 373.)

WHILE you are wondering if this reasonable solution of a great miracle is harder to believe than your former ideas, raise your glasses and look straight to the north above the mountains of Ephraim, beyond the twin peaks of Ebal and Gerizim, farther than the plain of Esdraelon, and yet over the hills of Galilee and across the Leontes Rine between Tyre and Sidon, and you will see the far-off site of Zarephath, where Elijah was sustained at the home of the widow, whose son he called to life again by prayer.

This incident recalls Elisha, the guest of the "great woman" in Shunem, the village now faintly visible from our "ship" sixty miles away, nestling on the southern slope of Little Hermon in the valley of Jezreel. Unite the two stories, and they take us at once to the west along the chain of Carmel jutting out into the sea, from the heights of which Elijah's altar sent up a cloud of smoke in evidence against four hundred false usurpers, and still a stronger witness that the Lord is God in Israel.

What memories cling around that mountain still, too many now to mention! Listen to this short story:

"So Ahab went up to eat and to drink, and Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, and said unto his servant, Go up now, and look toward the sea. And he went up and looked, and said, There is nothing. And he said, Go again seven times. And it came to pass at the seventh time that he said, Behold there ariseth a little cloud out of the sea like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot and get thee down, that the rain stop thee not. And it came to pass in the meanwhile that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of the Lord was on Elijah, and he girded up his loins and ran before Ahab to the entrance of Jezreel." (I Kings xviii.)

This last named city is four or five miles south of Shunem, and was the scene of the death of poor Naboth at the instigation of the wicked Jezebel, who in turn suffered the fulfillment of Elijah's prophetic words: "In the

portion of Jezreel shall dogs eat the flesh of Jezebel." From Jezreel Elijah fled to Beersheba for his life. Let us trace his tedious journey through five days to the southern hills of Judah to Beersheba, and still on another day where he slept neath the shade of the juniper tree.

Those only who have been hounded and chased by a prophet-hating nation can fully sympathize with Elijah as he sat in solitude and sorrow that night in the wilderness. In his prayer "he requested for himself that he might die: and said, It is enough now, O Lord take away my life." "After clouds, sunshine" is most beautifully shown in this case, which also has a parallel in Liberty Jail, Mo., U.S.A., in 1839, when the Prophet Joseph cried in anquish, "O God! where art thou? and where is the pavilion that covereth thy hiding place?" Compare the answers.

Elijah's peaceful slumbers were disturbed, not by a dusky Midianite bringing him bread and flesh, but this time by a white-robed shining waiter from the restaurant of heaven with a fresh hot cake and a cruse of water. I think the prophet must have been very weary from that week's journey, and spent the Sabbath day in rest and refreshment. His trip was not half through yet, and God sent him another meal by the hand of the angel.

"Arise and eat, because the journey is too great for thee," tenderly said his celestial servant, "and he rose and did eat and drink, and went in the strength of that meal forty days and forty nights unto Horeb, the Mount of God." (I Kings xix.) You may look to the south and a little west, away over the Arabian Desert, but even with your best glasses and from our five-mile-point of altitude Horeb and Sinai can scarcely be seen, for they are two hundred and twenty-five miles away. Moses had been there in Horeb forty days without food. Elijah was called to the same experience, and these two were sent from heaven in later years to One who like them had suffered hunger for the same period.

Walk round to the north end of the "ship" and in a line exactly opposite to Horeb you will see Mount Hermon, the Mount of Transfiguration, looming up like a great, clean, white cloud, a hoary-headed giant among the northern hills—the mount on which Moses and Elijah met the Son of God. Just as these three were in harmony in the Priesthood, so the summits of Horeb, Olivet, and Hermon are in a geometrical line across Palestine.

Now look down at the southwestern foot of Mount Hermon and you will see the little valley in which was Cesarea Philippi, near which that wonderful testimony regarding the Son of Man was given by the Apostle Peter: "Thou art Christ, the Son of the living God." To the west a mile or two is *Tel el Kadi*, the Hill of the Judge—corresponding to Dan of ancient scripture. From beneath this hill there springs one of the most copious fountains of Palestine.

As Dan is surrounded with a cluster of interesting events, so is the location bound up in fascinating scenes of nature. The traveler here "finds tongues in trees, books in running brooks, sermons in stones, and good in everything." Your eye can measure the Holy Land at one sweep now, for you have learned the boundaries of Palestine from "Dan to Beersheba."

Now for a moment let us survey the west. Down before us is the "hill country of Judea," and of all the villages within our view, the prettiest one is

Ain Karim, near the traditional site of the birth of John the Baptist. White homes among the spruce and pines invite you there where Mary went to see her cousin. But still toward the sunset, out between these mountains and the sea, stretch the long and fertile Plains of Sharon, dotted with orchards of orange, lemon, pomegranates, and vast vineyards and farms. See the new colonies springing up, redeeming the land with intelligence and toil. You can trace Peter's journey from Joppa along the coast thirty miles north to Cesarea, and from the Holy City beneath us we can follow the line of the midnight ride of Paul with his sixty horsemen guards and two hundred footmen, over the hills, across the "Valley of Dry Bones," past Beth-horon and down to Antipatris, and thence on the morrow to Cesarea, where he made the most splendid defense of the Gospel ever uttered before a court. (Acts xxvi.) Sweep your glasses around to the southwest in the lower part of the plain, and the land of the Philistines is before us. It would take ten pages to tell the story of that idolatrous people, and of their wars with Israel. There is little left of the remains of Ashdod; of the House of Dagon; of Gath, the home of Goliath; of Gezer or of Gimzo—all are in silent desolation. Samson and Saul, David and Solomon can tell us in the good old Book of many strange and stirring scenes down there.

See those two prominent elevations with a "valley between them," where the shepherd boy hurled a single stone with unerring straightness, felled the giant, and put to flight a countless host of cowards. Not till the resurrection can we tell how many fell that day between Shaaraim and Ekron. (I Sam. xvii: 52). The mention of David and Saul and the Philistines brings to memory the sad death of the first king of Israel, and we ask, Where is Mount Gilboa? Here this side! Run your eye up the Jordon till you come almost to Bethabara, then out to the left on the water-shed between the plain at Esdraelon and the Valley of Jezreel you see a bare, grey mound just to the right of, but nearer to us than Mount Tabor. There is the place where the Philistines "found Saul and his three sons fallen in Mount Gilboa," and from that mount one carried the news to David to Ziklag where that "sweetest of all singers" composed the grandest requiem of the ages. We can listen to it while we look toward the north:

"The beauty of Israel is slain upon the high places: how are the mighty fallen!

"Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

"Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil.

"From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.

"Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions.

"Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights; who put on ornaments of gold upon your apparel.

"How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places.

"I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women.

"How are the mighty fallen, and the weapons of war perished!" (II Sam. i: 19-27.)

The man who could make your heartstrings tremble with his music three thousand years after his "harp was hung on the willow," is worthy of having his birthplace studied from a closer point, but we shall not leave our vessel now to visit it. Look downward forty-five degrees to the south. On the brow of a hill, curving around like a half-moon towards us, lies the city of Bethlehem, built of white stone, with narrow, crooked streets. You see that plain away beyond the Dead Sea to the southeast—the land of Moab from where the widowed girl, the virtuous Moabitess, came centuries ago with her mother-in-law Naomi to dwell in the land of Judea at Bethlehem. See that plain a few furlongs to the east and down the valley. Part of that was the field of Boaz where Ruth went out to glean in the "beginning of the barley harvest," and was the scene of that romantic story of her life. There also two hundred and fifty years afterwards was found her noble great-grand-son, David, watching his father's flocks by day, and his Father's stars by night, and spending his leisure hours with his harp in his arms, picking from its tensioned strings of sinew the sweetest music that his pious soul could improvise. Bethlehem was the home of Jesse, where Samuel the Prophet called the seven sons, of whom the younger was chosen king of Israel.

But the greatest event of that little city was the birth of Jesus. You all know so well the story that we need only, while we look across the olive groves to Bethlehem, to sing that stirring song, "Far, far away, on Judea's plains." . . .

See that white speck on the right of the road a mile this side of Bethlehem, near where the road forks, one running into the city and the other off to the the right, winding away to Hebron in the Valley of Eschol. That white spot is a tomb. You will almost weep when you turn to your Bible and read the sad story, touching as it is terse, of the most loved of Laban's daughters. Listen:

"And they journeyed from Bethel; and there was but a little way to come to Ephrath . . . And Rachel died, and was buried in the way to Ephrath, which is Bethlehem. And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day."

We cannot believe that Rachel's body is there now, although we may pay her a tribute of tears. Where is the body, you ask? We Latter-day Saints can easily think that Rachel, Leah, Rebekah, Sarah, and thousands of other saintly women with their husbands and sons and brothers, and even the host of infants slain by the cruel edict of Herod in this same city of Bethlehem have all been resurrected long ago, and left the clay on which so many superstitious acts are being daily done by a multitude of pilgrims from the "Christian" world.

[TO BE CONTINUED.]

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 21, 1906.

EDITORIAL.

THE SWORD WITHOUT; YET PEACE WITHIN.

One of the accusations brought against the Latter-day Saints is that they by their teachings bring strife and contention among the people; that they break up families; and that they disturb the even tenor of otherwise quiet lives. Before either denying or asserting this declaration, let us see what Jesus Himself said regarding His own mission:

"Think not that I am come to send peace on earth: I came not to send peace, but a sword.

"For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in law.

"And a man's foes shall be they of his own household."

At first thought this is a strange declaration for the Lord to make. Why should He Who is the very Prince of Peace say that His coming would bring not peace, but a sword?

Jesus stated a simple, unavoidable fact. The world lay in darkness; Jesus came with the light; there was a conflict between the two. The "father of lies," the "prince of this world" had power over the hearts of men; Jesus came with a message of life and light and salvation, and immediately there was a conflict between these two forces.

Scott's Commentary has this to say on the passage quoted:

"Where no true religion is found, men may avoid theological disputes, whatever else they may quarrel about; for they are essentially of one party, and their notions and observances admit of what some have called an *intercommunity*: but where the standard of the cross is erected, and sinners enlist under the Redeemer's banner, they are no longer 'of the world,' but of another kingdom, the laws, maxims, motives, and interests of which are diametrically opposed to those of 'the god' and 'prince of this world.' This must offend Satan and his servants; and the most harmless disciples and ministers of Christ will in consequence be reproached, calumniated, opposed, and persecuted: and when the enemy can excite the princes of this world to oppose the gospel, the sword of religious wars, of massacres, and of persecution will be sent forth. Thus the wolves devour the inoffensive sheep, and then throw the blame on them as the authors of the quarrel!"

On the strife and persecution which occur within the so-called Christian communities Dr. Scott says:

"Whenever men *called* Christians have persecuted others, it must have arisen from their not being *real* Christians, or from their not understanding the religion which they professed: for patient, meek endurance of persecution, and courageous profession and obedience in the midst of it, are the characteristics of true Christianity. In the present state of human nature, however, it must be expected, and our Lord foretold, that the gospel would give occasion to furious and bloody conflicts; so that even families would be divided into parties, and men would treat their nearest relatives as their worst enemies: and this has in fact been the case in every nation, city, town, or village where the true gospel of Christ has been successfully preached."

The Latter-day Saints come with the same message of peace and love and salvation which the Savior brought. That message is opposed by the evil-minded and the ignorant, and the result is confusion, strife, and bitterness. Because evil will resist the good is no reason that good should not come. Because the world rests in false security is no reason that the warning message should not be sounded. Because a community is agreed in that which is wrong is no reason that the truth should not come and cause a disagreement.

Latter-day Saints can testify to the truth of the Savior's words. The son or the daughter hears the Gospel, sees its beauty and truth, and accepts it: the parents drive them from home. Or perhaps the father or the mother receives the message, and the children despise and repudiate their parents. Sometimes the husband sees and the wife does not. Sometimes it is the wife only who accepts the message, and then indeed her foes become they of her "own household." These things are hard to bear, but they cannot be prevented as long as the conflict between truth and error is waged.

But the strife which the Master said should follow the preaching of His Gospel has its limits. It can rage among the wicked and cause much bodily pain and suffering among the righteous, yet there is one place from which it is barred: the sacred precincts of the believing heart can not be disturbed. The battle might rage ever so fiercely without, yet within the sanctified soul there is peace and rest. The Lord has said:

"Come unto me all ye that labor and are heavy laden, and I will give you rest.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

Also, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

And again, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

And so there is a blessed assurance to the Saints of God, and there is compensation for the outward strife in the inward peace. Saints need not be

troubled, neither be afraid, for the Lord will take eare of His own, and the testimony which is given to all who obey the Gospel whispers peaee and eonsolation to the soul and fortifies it against all outward foes. Paul and Silas knew this when, beaten with many stripes, cast into the inner prison, with their feet in the stocks, yet at the midnight hour they sang praises unto their God.

N. A.

Arrivals.—The following missionaries arrived at Liverpool, June 15, 1906, per s.s. *Arabic*: For Great Britain—John L. Wilson, Jr., Joseph F. Barker, Ogden; John S. Smith, Salt Lake City; Alma N. Beckstrand, Meadow; Franklin E. Wadsworth, Panaca, Nevada; Daniel H. Cook, Moroni; George Harwood, Summit; Charles V. Dean, Evanston; William E. Corbridge, Auburn, Wyoming. For Scandinavia—James E. Frandsen, Redmond; Lars P. Thomsen, Ferron; Hyrum M. Christensen, Salt Lake City. For Sweden—John Anderson, Logan; John A. Runswick, Union; John W. Johnson, Salt Lake City. For Switzerland and Germany—Marion R. Stevens, Holden; Hyrum S. Dopp, Lewiston; Ignaz Paul, Salt Lake City; Gottlieb Buhler, Midway; Christian Schwendiman, Sugar City. For the Netherlands—James W. Johnson, Huntington; John A. Butterworth, Calder's Station; Harold E. Young, Salt Lake City.

Appointments.—The Elders who arrived for the British mission June 15, 1906, are appointed to labor in the following conferences: John L. Wilson, Jr., Joseph F. Barker, Alma N. Beckstrand, Daniel H. Cook, London; John S. Smith, Charles V. Dean, Nottingham; Franklin E. Wadsworth, Liverpool; George Harwood, Norwich; William E. Corbridge, Birmingham.

Release.—Elder Rufus D. Johnson of the Liverpool office is honorably released to return home per s.s. *Arabic*, June 22, 1906.

FROM THE MISSION FIELD.

Sixteen Additions at Manchester.—A baptismal serviee was held on Tuesday evening, June 12, 1906, in the Leaf Street Baths, Manchester. Elder Henry C. Gwilliam addressed the assembly on the principle of baptism, its necessity, mode, and validity. Sixteen honest souls were immersed, and were thus ushered into the fold of Christ, President James W. R. Hurst and Elder Brigham Casto officiating. Those baptized were confirmed at the water's edge. A peaceful spirit prevailed, and the Elders feel that the strangers present were favorably impressed with the service.

Notes from Japan.—The following interesting notes regarding the work in Japan are taken from a letter written to President Grant by President Alma O. Taylor of the Japan mission:

"I went on to Sapporo, Hokkaido, and found the work in that field prospering. Elders Stoker, Seeley, and Chadwick had around them many friends, some of whom came with the Elders to the station to meet me. I stayed with the brethren one week and enjoyed myself immensely. Sapporo is a young

city, and laid out in blocks like Salt Lake. It is surrounded by mountains, on the tops of which pine trees grow in clusters. The streets are wide. Water runs along some of the streets like it does in our Utah cities and towns. The houses are more foreign in appearance than those in Tokyo. The farmers in this part plow with American plows, harrow with American harrows, drive their horses in American style, and do many things as they do at home. Pole fences are occasionally seen. I felt all the time as though I was in some town like Logan, Manti, or Nephi. It is a quiet, peaceful place. It is the capital city of Hokkaido, and has many educational institutions. The best agricultural college in Japan is located here, and I met one of its professors on my way to Sapporo. He went to the same University in Germany as Dr. John A. Widtsoe, and is well acquainted with his name and work. The Elders have met nearly all of the big men, and of course, are daily associating with the ordinary classes.

"Our work is moving along. The translation of the Book of Mormon was completed on the 21st of March, but when I read over the first part I almost had to laugh at my poor construction. Two years makes a great difference. I am going to begin on the work of revision immediately, and do all that I can with the help of God to make the translation clear, simple, and correct, so that it can, as soon as possible, be given to the people for their study and consideration. The revision then will have to be revised, no doubt, and then revised again, perhaps. But of the time and the labor I am not so much concerned as I am of the mistakes, clearness, and spirit. My prayer is that God will be with me and open up the way before me that I may enjoy all the wisdom, knowledge, and assistance that I need in this great work.

"The day before yesterday was the great military review by the Emperor. It took place on the parade grounds, and was the biggest event of its kind in the history of Japan. We had the family of a member of the lower House of Parliament and the family of a Count who sits in the House of Peers at our home viewing the soldiers from the large upstairs windows. Alongside of these were all of our native sisters who could come, and many of our friends who are in the humbler walks of life. In looking over our guests I could not help but feel that it was a blessing to be poor and humble, and that the fact that most of our converts come from the common people is one over which we should be proud and thankful. The Lord knew what He was doing when He gave the Gospel to the poor and lowly. Comparatively speaking, the actions and remarks of the nobles in our little crowd were disgusting, and the deportment of our humble friends was commendable.

"I have presented all the members of the House of Peers with a copy of Takahashi's book." (This is a book by a native, giving a fair account of the "Mormon" people.)

THE BIRMINGHAM CONFERENCE.

The Birmingham semi-annual conference convened at the Handsworth Assembly Rooms, Handsworth, June 17th, 1906. President Heber J. Grant, President William A. Noble, and eighteen traveling Elders of the Birmingham conference were in attendance. Although the condition of the weather in

the morning was unfavorable, the change was for the better as the day advanced, and the meetings were well attended by appreciative listeners.

At the morning session President Noble welcomed the people and presented the general and local authorities, who were unanimously sustained. The statistical and labor report for the seven months ending May 31st, 1906, was also read, showing seven branches and 425 members. There had been 75,216 tracts and 2,014 books distributed; 9,006 Gospel conversations; 91 persons baptized.

Elders William A. Bennett and Joseph H. Butler spoke on the organization of the Church, and bore testimony of the Gospel.

President Grant addressed the meeting on the magnitude of the work yet to be accomplished by the Latter-day Saints.

At the afternoon session Elders Moses L. Holbrook, Charles V. Dadley, and Arthur Robinson spoke of the divine mission of the Prophet Joseph Smith, and of the necessity of living a pure life.

President Grant spoke of the conditions as they exist among the Saints in Zion, also of the false stories that are being circulated about the Saints in all the world.

At the evening meeting Elders George Hilton and Alexander Lindsay discoursed on the necessity of apostles and prophets, and of being obedient to the commandments of the Lord in all things.

President Grant gave a forcible address on the progress and history of the Church of Christ. He bore a strong testimony to the truthfulness of the Book of Mormon, and the divine mission of the Prophet Joseph Smith.

The singing at the several meetings by President Grant, Brother Henry Taylor, and Sister Edith Jones, also that of the choir under the leadership of Elder Alexander Lindsay, and the interesting efforts of the refreshment committee added much to the comfort and enjoyment of those assembled.

President Grant met with the Elders of the conference on Saturday evening, and gave some valuable instructions.

WILLIAM A. NOBLE, Conference President.

FAITHFUL UNTO DEATH.

THE Apostle John, the well beloved disciple, in his letter to the "angel of the church in Smyrna," made a special appeal in behalf of the Master for loyalty to His cause. "Be thou faithful unto death." This was, as is generally supposed, addressed to the venerable Bishop Polycarp who finally sealed his testimony with his blood, having been "faithful unto death." The Apostle knew that there would be trials and difficulties. He told his beloved disciple that the church of which he was the leader would be tried and have "tribulation for ten days," and it was because of what was coming that he exhorted him to faithfulness. It is loyalty under adverse circumstances that counts.

All the churches of Asia Minor were at this time in danger, because of the pernicious influences at work for their destruction. The Gnostic tendencies noted in the letter to the church in Laodicea by the Apostle Paul, were undermining the faith of many in the pure doctrine. Then, the worldly influences

antagonistic to the full enjoyment of the Spirit of God were manifest in various forms of immorality, and finally, the hatred of the pagan rulers was concentrated upon the churches, and especially upon the faithful leaders, from time to time. These circumstances tried the Saints. Faithfulness to death, and in the face of death, was required of them, as a condition of receiving "the crown of life." It is no special virtue to remain faithful to a cause from which worldly honors, wealth, and emoluments flow, but to remain faithful to a good cause in spite of hatred, contumely, and death, is a great virtue.

There is no more needful qualification for the performance of great deeds than this. We have admired the achievements of the Japanese in the late war. Their victories on land and at sea were marvelous. How are they to be accounted for? It is true, they had fine generals, and they commenced the war well prepared. But their perfect loyalty to their own cause accounts for their marvelous success. They took the field to conquer or die, and generals and soldiers alike stood their ground with that determination. Party affiliations were set aside for patriotism. All were loyal. The medical department performed its duties with unprecedented success, and those entrusted with the duty of forwarding provisions did so with perfect honesty.

Thus the victory of every great and good cause is due to the faithfulness of its exponents—faithfulness unto death. What would the world to-day have been if Jesus had not offered Himself upon the cross, or, if His apostles had shrunk from the fiery furnace of persecution? What would have become of human rights on earth had there been no martyrs? The world might have spared the Alexanders, Cæsars, and Bonapartes, but men like Huss, Savonarola, Lincoln, and Joseph the Prophet are its saviors.

The world needs and appreciates faithfulness. In the time of trouble, even the persecutors will turn to the faithful witnesses for counsel and comfort. When Lorenzo de Medici was dying in Florence, he drove the court flatterers away, and asked for Savonarola who had thundered against the sins and iniquities of the court and the people. Even the tyrant in his supreme hour of trial appreciated an honest man, willing to die for his testimony.

The earth has seen no nobler cause than that for which the Prophet Joseph was raised up by God Almighty, and to which he was faithful unto death; it has seen no greater work than this, for which every one of his successors have been willing to live and die. For this work does not mean the solution of only this or that social question; it comprehends the regeneration of man, the salvation of the human race from every kind of evil, and the final reunion of God and man. That is what "Mormonism" stands for. It is God's own plan of redemption. If there ever was a cause worthy of loyalty, it is this. Even the traitors know this, and their wrath generally is in proportion to the severity with which, in sober movements, they are lashed by their own consciences.

The Saints pride themselves on their faithfulness to their high and holy ideals. They willingly support the servants of the Lord, because they know that to learn to follow their lead, is to attain leadership in another sphere. "Be thou faithful unto death."—*Deseret News.*

CURRENT COMMENT.

The Peace Prize Missent.

"Baroness Von Suttner got the Nobel peace prize on the ground that her novel, 'Lay Down Your Arms,' had great influence with the Czar," says the *Philadelphia Record*. "A work by a Japanese named Togo, however, is generally believed to have had more influence in inducing the Czar to lay down his arms."

Signalling to Mars.

When we read tales of the inhabitants of Mars we smile, and sometimes admire the writer's imagination. But when such a man as Signor Marconi takes up the subject of Martian communication, we listen as to one who speaks from knowledge of no ordinary kind, and Marconi has lately been speaking very positively of the possibility of talking with Mars. Granted that such communication could be proved to be of commercial benefit, "I am certain," says he, "that the attempt will be made within ten years. That it is possible to transmit signals to Mars I know." Mars lies in "the same great, unbroken bed of ether" as earth, and if it is possible to transmit messages over thousands of miles of earth, "over such intervening obstacles as mountains, forests, and cities, liberating vast quanities of electricity, and yet safely deliver them at the point of reception undisturbed and unconfused, it follows, as a natural deduction, that it is merely a question of commanding sufficient power to set up the necessary disturbance in the ether where there are no obstructions intervening to send signals to even so distant a point as Mars."—*Liverpool Post and Mercury.*

A Sample of "Mormon" Missionary Work.

Elder A. Milton Musser, writing to the *Improvement Era* for February last gives the following account of what he and his family have and are doing for the Gospel cause. This is simply a sample of what many Latter-day Saint families are doing:

"My sons and I have put in over thirty-three years of missionary work. We have preached the Gospel in Asia, Africa, Europe, and in twenty States of the Union, and on six islands of the Pacific ocean, and we are consummating arrangements to keep the equivalent of at least one of my descendants in the vineyard and another working in the Temple, till the Second Advent of our Savior. Each of my children are putting into a family fund a monthly sum for the consummation of these purposes. What do you think of these aims? Do you approve of them? (We do, indeed, most heartily.—Ed.) I will add that from October, 1852, to October, 1857—five years—I circumscribed the earth in the capacity of a Mormon missionary, absolutely without purse or scrip. I took no funds with me, nor did I receive a cent from home during my absence. About three years of my time I spent in Hindoostan. Food, clothing, shelter, and transportation were all seasonably furnished me by my Father. I do not refer to these grand providences boastingly, but

present them as object lessons, and for the encouragement of the Elders. 'Praise God from whom all blessings flow.'"

Mark Twain at Sea.

MARK TWAIN has crossed the Atlantic many times. "People," he says, "wonder why I go so much. Well, I go partly for my health, partly to familiarize myself with the road. I have gone over the same road so many times now that I know all the whales that belong about the route, and latterly it is an embarrassment to me to meet them, for they do not look glad to see me, but annoyed, and they seem to say—'Here is this old derelict again.'

"Earlier in life this would have pained me and made me ashamed, but I am older now, and when I am behaving myself and doing right I do not care for a whale's opinion about me. When we are young we generally estimate an opinion by the size of the person that holds it, but later we find that that is an uncertain rule, for we realize that there are times when a hornet's opinion disturbs us more than an emperor's.

"Yes, I have gone over that same route so often that I know my way now without a compass, just by the waves. I know all the large waves, and a good many of the small ones. Also the sunsets. I know every sunset and where it belongs just by its color."

Married Men Can Talk.

"THE *Mothers' Magazine* for May contains a paragraph on the question, 'Can the Married Man Orate?'" says the *Deseret News*. "It is commonly supposed 'that the better half' has somewhat of a monopoly on the 'orating' business. But the facts appear to be contrary to the popular notion in this respect. And as the test applied to determine the point turned on the case of a Utah man, we copy the remarks herein referred to as follows:

"'Is it true that a married man can orate better that a single one? Does marriage conduce to free and eloquent speech? Students of the University of Chicago answer these two questions in the affirmative, and have petitioned the faculty to exclude from competition in the annual oratorical contest H. R. Driggs, a student and a husband and father, from Utah. They claim that matrimony has made him "too experienced," giving him an unfair advantage in their eyes over the bachelors. The students declared that a benedict was sure to convince the judges at a "talkfest" when all others failed, and that his married life was worth more than all the ccurse in argumentation given in the university curriculum.'"

Trading Stamps in the Church.

"TRADING stamps have invaded the churches," says an American paper, "and the St. Louis pastor who has introduced them thinks their value will soon be noted by other ministers. Rev. Luther E. Todd, of the First M. E. Church, South is the originator of the idea, and his first experience on Sunday has been so successful that the plan will be extended to the entire congregation.

"A regular book has been issued to each child attending Sunday school. A two-cent stamp is given for attendance, one blue five-cent stamp is the reward for each new scholar brought to the school, and in addition to these a one-cent stamp is given for every penny given as an offering on Sunday.

"When the stamps in the book amount to $1 or more they are turned in to the premium committee, and the scholar is permitted to select from a long list of prizes.

"Isn't that a great scheme? We would suggest some further development of the idea. Why not offer a two-cent stamp to each scholar who detects a teacher shooting billiards or playing poker, and one five-cent stamp to the brother or sister who first suggests raising the pastor's salary?"

MOTHER.

I wish I had said more. So long, so long,
About your simple tasks I watched you, dear;
I knew you craved the words you did not hear;
I knew your spirit, brave and chaste and strong
Was wistful that it might not do the wrong;
And all its wistfulness, and all its fear
Were in your eyes whenever I was near,
And yet you always went your way with song.

O prodigal of smiles for other eyes
I led my life. At last there came a day
When with some careless praise I turned away
From what you fashioned for a sweet surprise,
Ah, now it is too late for me to pour
My vase of myrrh—would God I had said more!

ZONA GALE.

DIED.

WARING.—At St. Helens, Lancashire, May 27th, 1906, Brother R. J. Waring, aged 30. Interment in St. Helens cemetery, June 2nd, 1906. Brother Waring was a faithful Latter-day Saint.

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